THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"When prejudice puts its hand before the eyes, that hand, small as it is in itself, will hide the sun. Men may have eyes, and see not."

No. 20, Vol. LXXI. Thursday, May 20, 1909. Price One Penny.

THE WEAK MADE MIGHTY.

"WE are unlearned," is an expression common with Latter-day Saint Elders in introducing themselves to their audiences in the world. The statement is often taken literally, especially by the enemies of this great latter-day work. They argue thus: "If they are unlearned, how can they presume to teach us? They say themselves that they are not learned, and 'as with the priest so with the people.'"

As a matter of fact, no acknowledgment of illiteracy is intended by the elder. The statement is not made apologetically. It is equivalent to saying, "We do not come to you puffed up in the pride of our own wisdom, putting our trust in the arm of flesh, but we rely upon the help of the Lord, whose humble servants we are. We have not come to the world hoping to bring souls unto Christ by making fine speeches that shall tickle the ears of our hearers, but we submit ourselves unto the guidance of the Holy Spirit, believing the words of the Savior wherein He says, 'it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.'"

As it was in the days of the Savior and His disciples, so it is in these days. The Apostle Paul declared that "not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the

wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." This, then, is the spirit in which the elders say, "We are unlearned."

That God is able to make use of weak vessels in the accomplishment of His mighty purposes, is amply attested by the Holy Scriptures, both ancient and modern. When Moses was called of the Lord to lead the children of Israel out of Egypt, he felt unequal to the task. He bewailed the fact that he was not a fluent man, but the Lord answered him saying, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth and teach thee what thou shalt say." Moses obeyed the Lord and was made an instrument in His hands of performing one of the greatest works in the history of the world.

That great prophet Jeremiah, whom the Lord raised up in the days of King Zedekiah, was a mere boy. He was so overcome by the call made upon him that he sought to excuse himself, saying, "Ah, Lord God! behold I cannot speak: for I am a child." The Lord answered, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee that shalt thou speak."

When Christ began His ministry He did not choose many wise after the wisdom of this world, but He chose those who would be humble and obedient. It is written: "And Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow me, and I will make you fishers of men. * * * And going on from thence He saw two other brethren, James the son of Zebedee and John his brother, in a ship with Zebedee their father mending their nets, and He called them."

Joseph Smith, the prophet of latter-days, was only a boy when the Lord called him. He was not trained and educated in the higher learning of his day, but was well fitted by his humbleness and purity for the great work that He was called to do, even the restoring of the gospel plan of salvation and the organization of the Church of Christ in this the last dispensation. The great work which the Lord wrought by means of this humble instrument is summed up in the Appendix to the Doctrine and Covenants as follows: "In the short space of twenty years he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel which it contained to the four quarters of the earth; has brought forth the revelations and commandments which compose the book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of

the children of men; gathered many thousands of the Latter-day Saints; founded a great city; and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people, and like most of the Lord's anointed in ancient times, he sealed his mission and his works with his own blood."

No wonder, then, that the elders preface their remarks with the expression of humility, "We are unlearned." They approach with fear and trembling the work whereunto they have been called, "by revelation and by the laying on of hands," by those who are in authority, knowing as they do that all who enter the service of the Master accept a high and holy calling. But they go forth without fear of the world, firm in the faith that the Almighty does not require anything at the hands of His servants but He opens up the way whereby it may be done.—S. N. L.

HOW I FOUND THE TRUE GOSPEL.

Durbar Buildings, Stuart Street,
Pontefract, March 7th, 1909.

My Dear Brothers and Sisters:—

I have read with pleasure and profit the testimonies that have been published in the *Millennial Star*, and I feel that it is my duty to bear my humble testimony, and give praise to the Lord for sending the elders to my door. I was not even a believer; I had attended various chapels and seen so much discord and strife that I had lost faith in so-called Christian religions. I joined the spiritualists and saw many wonderful manifestations, both in my own house and in other places, but I found that many of the spiritualists were anything but spiritual, the mediums, like the parsons, were ever ready to receive their fees. I had lost faith in the resurrection as well as in the atonement of Christ.

I read the tracts left me by Elder Samuel W. Leigh, namely, "Is Belief Alone Sufficient?" and "Is Baptism Essential to Salvation?" I read also numbers three and five of "Rays of Living Light," and asked the elder who left them to bring others, as I should like to read them all. So he kindly brought me "Rays of Living Light," written by our beloved president, Charles W. Penrose, and lent me "Mr. Durant," and "The Voice of Warning." When I read of the cup that was lost and restored to its former shape and beauty, I thought if man can restore the elements that were dissolved, surely the Creator can restore the spirit to the body again and man once more become a living soul. I saw that it were impossible to have the resurrection without Christ the firstfruits, and I went down on my knees in humble penitence and prayer and asked my Heavenly Father in the name of Jesus Christ to pardon me for the time I had lost living in unbelief and for rejecting His Son. Many times have I read and studied into the small hours of the

morning, and I thank the Lord that I got a testimony of the gospel. I applied for baptism and was baptised by Elder Samuel W. Leigh, at Glossop Road Baths, Sheffield, September 11th, 1904. Since that time I have been treated with contumely by those who previously professed friendship for me; I have been advertised in the newspaper for distributing Latter-day Saint literature; I have been gripped by a few women of the Y.M.C.A., and would have received a shaking in the market place but for the interference of men there, and I have been requested by a Wesleyan preacher to keep out of his chapel, that my presence there poisoned the atmosphere. But none of these things have had power over me to remove the hope of the gospel.

I know that God lives and that Jesus is the Christ. I know that Joseph Smith was a true prophet of the Lord chosen of him for the work of restoring the gospel in these latter days. I know that the gospel is on the earth with all its gifts and blessings. When I was investigating the gospel I had a bad leg, I prayed earnestly to the Lord to heal me that I might be able to walk to a meeting some miles distant, and my prayers were answered. Three years ago last January I was very ill and when the doctor said I had cancer in the left breast, I sent to Wakefield for Elders John Jeffs and Samuel W. Hodges. They came and administered to me and the Lord healed me. On Saturday, October 24th, 1908, I was taken with a severe pain in my side during the afternoon and it increased until it became almost unendurable. Being alone, I got on my knees and prayed to the Lord to help me and if it were His will to heal me. The pain left me almost immediately. Therefore the scriptures in my case have been fulfilled—"The prayer of faith shall save the sick and the Lord shall raise him up."

I live nine miles from the nearest meeting place of the saints, but I hope to be true to the covenants I have entered into with the Lord. I have sold a number of books and I hope to do more.

Your sister in the gospel,

ELIZABETH B. SIMPSON.

MINUTES OF THE LEEDS CONFERENCE.

THE saints and elders of the Leeds conference met in their semi-annual gathering at the Temperance Hall, Bradford, May 16th, 1909. It was generally conceded to be the best and largest ever held in this district. There were in attendance at the morning session fully three hundred people, afternoon five hundred and fifty and in the evening approximately eight hundred people. President Charles W. Penrose, Sister Romania B. Penrose, President Julius A. Rockwood, thirty traveling elders and one lady missionary of the Leeds conference, and four visiting elders from other parts were in attendance.

Opened at 10 a.m. by singing, "The Spirit of God like a fire is

burning." Prayer by Elder F. D. Williams. Singing, "Oh, say what is truth.' Sacrament was administered by local Elders Jesse Knight and Henry A. Alexander. Conference President Julius A. Rockwood expressed great pleasure in meeting such a representative audience of saints. He gave a hearty welcome and solicited all to feel at home.

The statistical and labor report of the elders for six months ending May 1st was read; fifty-three souls had been added by baptism. Conference clerk Elder George B. Mowry presented the general authorities of the church who were unanimously sustained.

President Penrose stated that with regret he felt the time had come that President Rockwood should be released to return home—his labors had been performed faithfully and well. He proposed that he be released with confidence, approval and blessing, which was carried by all. Elder Ernest Horsley was then presented to succeed Elder Rockwood, and was unanimously sustained, as were also the traveling elders in the Leeds conference, and Dr. George H. Higgins as organist.

The Sisters Fall sang in a beautiful manner a duet, "Sweet to the Heart of the Shepherd."

President Rockwood said his missionary experience in England had given him much joy and satisfaction. He thanked all who had supported him as president of the conference, and he knew not of the slightest discord in any part of the field.

Elder Ernest S. Horsley accepted the call that had been made of him, and was willing to exert his best efforts to advance the work; hoped the people would sustain him as they had his predecessor.

The Bradford choir rendered an anthem, "Praise thy God O Zion."

President Penrose commented upon the duet that had been sung, and said the Latter-day Saints belong to the Good Shepherd, and should be in tune with the Spirit of the Lord so as to know the voice of Jesus, that they may follow Him. The Good Shepherd has opened the door by baptism, and all should come into the fold by the right way. The living oracles of God, speaking by His Spirit, declare the words of God. Many people reject that which is not contained within the lids of the Bible. That book contains much of the word of God, but the world needs to-day the voice of present inspiration. Many people say they will lay down their lives for the gospel, and yet fail when required to even pay their tithes and offerings unto the Lord. The law of tithing was explained and the promises of God were repeated. The speaker was pleased with the Leeds conference. The saints were a good people, the elders were doing well, but there is still room for us all to improve.

Afternoon service commenced at 2:30 p.m. by the Halifax choir and congregation singing, "Israel, Israel, God is calling." Prayer by Elder Marion Lee. Continued by singing, "What was witnessed in the heavens?"

Elder John A. Harter who had been released to return home said he had presided over the Huddersfield branch and reported it in a splendid condition, meetings were well attended and the saints were diligent in paying their tithing and attending to other duties. He had enjoyed his labors while in the field; thanked the saints for their kindness to him and bore a strong testimony to the truthfulness of the gospel.

Elder Nephi Gledhill who had also been released said he felt thankful for the opportunity of laboring in the Leeds conference, and thanked them all for their kindness to him. He had learned to love the saints in this conference and would always cherish their memory, bore his testimony and said it was his desire to remain faithful after returning to Zion.

Elder Joseph Condie reported the Leeds branch saying that the saints were united, finding peace through attending to their duties and enjoying the spirit of God in their labors.

The Halifax choir sang an anthem "Life's Fading Pleasures."

Elder Stayner Richards, visiting from the Newcastle conference, said he could recognize the same spirit that is characteristic in all parts where the Latter-day Saints have assembled. He had found much joy since leaving home in the missionary cause. By observing the law and order which God has in all things one can readily perceive that God is not the author of the confusion in the professed Christian world. Spoke upon the apostasy, proved from the scriptures that the gospel was to be taken from the earth and in the last days restored by an angel; also spoke upon the first principles of the gospel and bore a strong testimony to its truth.

President Penrose delivered a powerful and convincing sermon that held his audience in rapt attention, taking as a text that favorite hymn, "What was witnessed in the heavens?" Referred to the angel John saw in vision which should come to the earth bringing the gospel before the hour of God's judgment. Most people profess to believe in the Bible, and it is strange they are not looking for a restoration of the truth when it has been so clearly predicted in that cherished volume. He pointed out from history how the Church had been warred against by a corrupt power, holding sway over all the earth, and good men arising and protesting against the evils they saw, and starting new creeds and sects, not claiming to be organized by revelation. While they contain much truth and many good, honest people have joined them, truly they are man-made. Surely it is evident to all Bible readers that the church Christ set up was a complete organization with apostles, prophets, evangelists, and other inspired teachers to bring the people to the knowledge of the faith. The Latter-day Saints declare that the same organization and gospel with all its gifts and blessings have been restored by the angel that John saw. Some angels are spirits, some resurrected men, and some translated beings. The angel whom John saw declared himself to be one of

John's brethren. The speaker bore a strong and impressive testimony in the name of Jesus Christ that God has restored His gospel and with great feeling he thanked God for the gospel, that it had found him when it did and that he had a place for it in his soul.

Evening service commenced at 6:30 by singing "Onward Christian Soldiers." Prayer by William A. Croff. Singing, "Who are these arrayed in white."

President Julius A. Rockwood stated that the Latter-day Saints had no doctrine to offer other than the gospel that was taught by Christ and His Apostles, and that it had been restored in these days. The burden of all scripture is that we will have to stand before the bar of God and give an account of the deeds done in the body. If we really and truly believe this it will certainly have a great influence upon our lives. A sweet influence accompanies every righteous act, but sin is a reproach to any people. President Rockwood left his testimony with the people of England, that he knew this gospel is true, and he thanked all for the love and kindness they have shown him during his labors.

President Penrose spoke on the judgment. The good sheep are to be separated from the goats and placed in their own place according to their works. This is just, because we have the power to do right or wrong within ourselves. Our spirits are eternal in their essence, as are the elements of our bodies and of all matter. Creation means organization. Our spirits lived before they entered into these bodies. Christ is the firstborn among many brethren. He was not the first born in the flesh, but the Only Begotten. As eternal beings, free agency is an inherent attribute. True predestination was explained. Truth exalts; error debases. We can choose for ourselves, and will surely receive the results of our choice. Christ atoned for the original sin of Adam, and has power to bring forth our bodies, and every man will come according to his order, and must appear before the judgment. Death is simply the separation of body and spirit. The effects of our deeds, stamped upon our spirits, will rise with us in eternity. As there are different grades of character and life here, just so there are in the spirit world. The judgment will place all on the plane which they have merited. Christ said of those who are in Him, "I give them eternal life, and no one shall pluck them out of my hand." Eternal life, which means endless increase and progress, comes only to the obedient. Eternal life is one thing and eternal existence is another. We know that it is appointed unto us to die, and as sure as that is so then cometh the judgment.

Closing song, "Abide with me." Benediction by Elder Cutler.

On Saturday, May 15th, in the Westgate New Hall, President Penrose met with the elders in Priesthood meeting, listened to their reports, gave some some valuable instructions and answered many important questions on points of doctrine.

GEORGE B. MOWRY, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 20, 1909.

A STRIKING CONTRAST.

THE MILLENNIAL STAR has recently given some particulars, showing the decadence of modern Christian sects, many of which have not only declined in general interest and in the power to attract large congregations, but in the number of their adherents, the membership in some of them having decreased so greatly as to cause consternation when the figures have been presented in their annual reports. The emptiness of the churches in England is a subject of constant comment, and a large number of the chapels exhibit the same scantiness of congregations. The Anglican Church, particularly, shows remarkable signs of a great falling away, and statistics, some of which we have quoted from Methodist and Baptist sources, tell a woeful tale of decline in their membership instead of the increase which would naturally be looked for, taking into consideration the facilities at hand for the propagation of these particular faiths.

We recur to this subject because in late accounts of conferences, synods and other gatherings of ministers, further particulars are given along the same line. At a Wesleyan District Synod in Liverpool a few days ago a decrease was announced in funds contributed, and resolutions were introduced to meet the situation, and in moving an amendment to one of them, the Rev. James Lewis remarked that, "They were appalled by the fact that with a membership of half a million, they lost in ten years a quarter of a million of souls. They could not continue in their present position. It was said that there were one hundred thousand persons in their church who did not find the condition of their membership such as meets their needs. They had lost the power to lay hold upon God and to retain the people, and their discipline had not the same authority as in the days of their fathers." After various resolutions and amendments had been discussed and rejected, the following was adopted by a large majority: "Inasmuch as the synod is practically divided on every one of these votes, it does not feel justified in recommending any vital change." There appears to be no need of comment upon this actual condition of

things, as reported in the public prints from minutes furnished by the parties immediately interested.

From a published report of the May meetings of the Congregational Union of England and Wales, held in the City Temple in London, the chairman of the Union, Rev. J. D. Jones, in his presidential address, spoke of "the independent churches of the Union and the other churches of Jesus Christ, especially those that claim for themselves the title of Catholic," which he considered were of "vital importance for the future of religion." He went on to remark that "No one could think of the relationships at present existing without sorrow and shame. Their divisions were their weakness; their separations, with the aloofness and suspicion and animosity they had engendered, were the scandal of their faith." After referring to the tendency towards union in the world of labor, of business, of commerce, and of politics, he said, "But the gulf between us and the Established Church seems to yawn still almost as deep and wide as ever. * * * There were difficulties on both sides. The reasons that drove their fathers out of the Established Church operated still to keep them out. They utterly and absolutely repudiated the sacerdotal idea of the ministry. They repudiated and denied the doctrine of apostolic succession, and they entirely repudiated and dissented from state establishment." These remarks were punctuated with cheers from the ministers assembled, showing that while "Christian unity" was looked upon as greatly desirable, there were no present prospects of its achievement.

The remark of the chairman about the "relationships between the various churches of Jesus Christ" revealed a grave error in the theory held concerning the opposed and opposing organizations in Christendom. Seeing that they all profess to found their creeds and institutions upon the teachings of the New Testament, how can they, with any degree of consistency, talk about the "various churches of Christ"? If those teachings are to be taken as "a sure and certain guide," it is clear that there can be but one real Church of Christ. No matter how many branches of it there may be in the world, they are all parts of the one "true vine." The Church of Christ, if it now exists on earth, must be one body, not many bodies; with one faith, not many faiths; with one Lord, one baptism, one Spirit and one purpose, not many. To say that all these conflicting systems are "Churches of Christ" is charging Christ with being the author of confusion and of creating division, contention, strife and discord. It is both blasphemous and absurd. These contending sects are "various" because they are of men. If they were of Christ, they would be one. But they are as distinct and diverse as are rival companies, firms and parties in the labor, business and political fields of human action. They are not of God because they are heterogeneous and antagonistic. This plainly appears in the reverend gentleman's own remarks.

The chairman's utter and absolute repudiation of the doctrine of apostolic succession, which was cheered by his fellow ministers, is a virtual confession of the lack of authority to administer in the name of the Lord. Rejecting the "sacerdotal idea of the ministry," and denying any Divine revelation in modern times, on what ground can they rationally claim to be "called of God" to the ministry? If there has been no apostolic succession and no Divine revelation since the apostolic times, how on earth can these men assume to be Divinely appointed? And why should they go through the forms of ordination when they tacitly confess that they have no authority, one more than another, or the whole of any organization combined? This lack of logic, and even of common consistency, is truly astounding in men claiming to be highly educated and trained in theological lore.

We do not wish to belittle in any way the good accomplished in morality, temperance, kindness, benevolence and other virtues arising from the ministrations of these different preachers and leaders in the religious world, for they are to be credited with many good works and words. But it is evident that they are without that authority by which alone Divine ordinances can be administered so as to be accepted of God, and that is one of the potent reasons why they are so divided and split up into various organizations, pretending to be churches of Christ when they are as unlike in form, feature, spirit, doctrine and power to the one Church Christ established, as the turbulent and warring little, petty states in the political world are to the glorious kingdom of the living God.

The Church of Jesus Christ of Latter-day Saints, established by direct Divine revelation, has continual cause for gratitude and rejoicing that it is separate and distinct from every ecclesiastical institution set up by men. The contrast between it and them becomes every day more and more apparent. Its unity, consistency, strength and beauty stamp it as Divine. It is Christ's Church because He made it and because He is with it and will be in it and over it forever. Its members are human, and therefore fallible and liable to err; but the authority placed in it is from On High, and it will therefore prevail over all error and human opposition. It is winning its way throughout the world. Besides gathering in hosts of sincere adherents, it is impressing upon the minds of men and women the truth of its leading doctrines, which are being adopted by many professing ministers of the various sects, and the leaven of its influence is permeating the churches of men, preparing them for the changes that are impending and opening the way for the accomplishment of the purposes of the Almighty. The Lord be praised for the restoration of the Gospel, the authority of the Holy Priesthood and the true Church of Jesus Christ in all its fulness and union and power!

C. W. P.

RELEASE AND APPOINTMENT.

Elder William A. Morton, who has held the position of Associate-editor of the Millennial Star since August 30th, 1906, is now released to return to his home in Zion on the s.s. *Canada*, which is to sail on May 27th, 1909. Elder Morton arrived in Liverpool August 24th, 1906, on the s.s. *Republic*, and from that time to the present has labored faithfully, devotedly and efficiently as an able missionary, preacher and writer, and has accomplished a great work in every capacity which he has been called to occupy. His varied abilities and his kind and genial deportment have endeared him not only to the President of the European Mission, but to all the elders and saints with whom he has been associated, or whom he has visited. We regard him as an affectionate brother, an agreeable and pleasant aid, and a fast and fervent friend, and feel great regret in bidding him farewell and losing his valuable services. His work in the Sunday Schools has been very effective and productive of good, and the children everywhere love and respect him. He will be long remembered by the saints in Great Britain and other places which he has visited, and he has accomplished a mighty work in disseminating the principles of the restored gospel, both by tongue and pen. He has been a valiant defender of the great cause of the latter-day kingdom, and a brilliant exponent and defender of the faith. We wish for him a safe and joyful journey to his home in the mountains, a happy reunion with his family and friends from whom he has been so long separated for the gospel's sake, and a prosperous and useful career in Zion.

Elder S. Norman Lee, who arrived in Liverpool on the s.s. *Dominion*, May 27th, 1909, is appointed to succeed Elder William A. Morton as Associate-editor of the Millennial Star. Elder Lee has been for some time editor and part proprietor of the *Box Elder News*, a paper which has obtained a large circulation and excellent reputation in northern Utah, and has figured in a number of important enterprises in Brigham City and its vicinity. He is of good "Mormon" stock, has been prominent in the different associations and societies at that place, and has filled one mission to Europe, laboring for a full term in Sweden, where he acquired the language and was an active and able minister of the gospel. His long experience as an elder in the Church, in business affairs and in conducting a public journal, eminently fit him for the position to which he has been called by the presiding authorities, and we welcome Elder Lee to this Mission and to its headquarters in Liverpool and commend him to the faith and prayers of the Latter-day Saints who will make his acquaintance through the columns of the Millennial Star. May God bless and inspire him for the work to which he has been appointed!

C. W. P.

FROM THE MISSION FIELD.

Star Wanted.—If any of our readers has volume 25 of the *Millennial Star* to spare, we will take as a favor a communication to that effect as soon as convenient. Address the Editor.

Release and Departure.—Elder Albert B. Foulger, of the South African mission, has been honorably released and sailed for home per s.s. *Arabic*, May 14th, 1909.

Elders Safe.—By letter from Pres. J. Wilford Booth, Aleppo, Turkey, April 30th, we learn that the elders were safe at that time. The city of Aleppo was in a state of intense excitement, but no outbreaks had yet occurred and the prospects were that peace would be restored. The elders report that the American Consul, Mr. Jackson, took a great deal of interest in them, sending separate telegrams to each advising them to be careful, and taking those who were in Aleppo to the consulate for protection during the most dangerous hours. The two American missionaries who were killed at Adana were in no way connected with us, and we are glad that our elders are acting carefully and wisely and that the end of the troubles in that land appears to be in sight.

Conference in Bergen, Norway.—We are in receipt of a report of the conference held in Bergen on Saturday and Sunday, April 24th and 25th, at which were present President Andrew Jenson of the Scandinavian mission, and fifteen elders who are laboring in the Bergen conference. The president reported the work of the elders since the last conference as follows: Tracts distributed, 51,623; books distributed, 1,525; families visited, 33,539; gospel conversations, 3,539; baptisms, 22; and children blessed, 14. After the reports were made the elders were given the privilege of bearing their testimonies. Five meetings were held, including the Priesthood meeting on Monday. All were well attended, over four hundred persons being present at the Sunday evening services.

Relief Society Conference.—A fine congregation of about fifty women members of the five Relief Societies of the Leeds conference convened May 15th, 1909, in the New Westgate Hall, Bradford, at 7:30 p.m. A most excellent report was given from each society. The Bradford branch was represented by the president, Mrs. Mary Hollings; President Maria Wood, the Clayton branch; Halifax branch by first counselor Mrs. E. Walker; Pudsey branch by first counselor Mrs. Oscroft; Keighley branch by Sister Shuttleworth. Each one gave a most interesting and encouraging report, and said all were united and enjoyed the Spirit of the Lord in their meetings and appreciated highly their association together in the society. All was union and concord, and all sustained their officers with

their faith, works and presence. Sister Pearl Cutler in her remarks gave an outline of study which would be very valuable if followed out. Sisters Priestley and Hollings sang a beautiful duet entitled, "As white as Snow." Sister Romania B. Penrose then addressed the sisters, expressing her gratification with the splendid condition of the societies and the union and energy displayed, and urged a continuance. Spoke of how the true gospel had been taken from the earth, but that now it had been restored and we are the happy recipients of its blessings. We are really happy because we know beyond a doubt it is true. It is the duty of the sisters to help to spread the glad tidings. Said the home is the beginning of our heaven, and let every woman begin there and now to make it. Spoke of a mother's duty to her children, as they are precious gifts from heaven. The Millennial dawn was here, and no one has any time to lose in preparing for future life. Benediction by first counselor Mary M. Higgins.—MARY E. SANDERS, Secretary.

District Meetings.—A district meeting was held at Barnsley (Sheffield conference), Sunday evening, May 16th, President Josiah H. Eardley and five traveling elders being present; also Elder James Martin and wife (visitors from Utah) were in attendance. There were over one hundred saints and friends present. Elder Martin and wife each spoke of the conditions and customs in Utah, bearing a strong testimony to the truthfulness of the gospel. Splendid addresses were delivered by Elder T. W. Duce and President Eardley on the persecutions of the saints, and the necessity of being obedient to the commandments of God. An excellent quartette was rendered by Brother Alfred Harmsworth and others.

Two sessions were held in the district meeting at South Shields (Newcastle conference), Sunday, May 2nd. The afternoon meeting, sacrament service, and the evening meeting were both well attended. There were nine elders in attendance and fervent testimonies of the truth were borne. A solo, "Sweet and Low," was well sung by Elder Ben A. Critchlow.

Socials.—A very enjoyable social was held the evening of May 11th, in Park Hall, Tower Road, Sunderland. Between seventy-five and one hundred saints and friends gathered in a social way to show their love and respect for Brothers Thomas H. Varty and John F. Staple and the family of Brother John Saunders, who sailed for Zion May 13th. Brother Varty was presiding elder of Sunderland branch at one time for seven years, and at present was superintendent of the Sunday School with Brothers John F. Staple and John Walker. A very appropriate and enjoyable program was rendered. Refreshments were served and all wished the saints a pleasant journey. Six traveling elders were present.

Monday evening, May 3rd, 1909, Elder George M. Groesbeck was tendered a farewell social, just previous to his return to Zion.

Elder H. L. Bywater, who had been released, also elders from the Accrington and Nelson branches, were in attendance. A short program was gone through, after which a few games were played and light refreshments served. Elder Groesbeck was the recipient of a beautiful present.

On April 24th, 1909, a large number of friends and saints of the Preston branch held a farewell social in honor of Elder George M. Groesbeck, who has presided in the branch for several months past. The sisters served, at the opening of the entertainment, a delightful spread, after which a most pleasing program, consisting of songs, recitations and speeches, was rendered. Brother Richard Rogerson, on behalf of the saints, presented Elder Groesbeck with a handsome shaving outfit, as a token of respect before his departure for home.

Under the conjoint auspices of the M. I. A. and Relief Society of the Birmingham branch (Birmingham conference) a successful farewell social was given April 30th, 1909, in the Handsworth Assembly Rooms, Wretham Road, Handsworth, Birmingham), on behalf of our branch president, Alfred E. Eves, and family, who sailed for Zion per s.s. *Dominion*, May 6th. An appropriate program was rendered. Tokens of respect were presented to the departing family by the traveling elders of the conference and the saints of the branch. Twenty-four elders and about one hundred and twenty saints and friends were present. The integrity of his labors as president of the branch for several years, and the diligence of Sister Eves in the Relief Society work, has won for them the love and respect of the saints and a host of friends, who all joined in wishing them a peaceful voyage and a happy home in their adopted country, with the continued companionship of the Holy Spirit to protect and guide them through life.

Baptisms.—A baptismal service was held at the Public Baths, Northampton (Birmingham conference), on the 12th inst. A large number of saints and investigators were present. An appropriate address on baptism was made by President L. H. Durrant, after which nine candidates were led down into the waters of baptism, five at the hands of Elder Charles D. Brown, and four at the hands of Elder Henry C. James, Jr.

Three new members were added to the Church by baptism on Sunday, May 16th, in the Hanley Corporation Baths (Birmingham conference), the ordinance being performed by Elder Abram F. Dalley. Confirmations were attended to in the Sunday School.

Elder W. W. Buchanan officiated at a baptismal service at the Infirmary Street Baths in Edinburgh (Scottish conference), on May 1st, when six new members were added to the Church. This report was inadvertantly sent to Glasgow, hence the delay in reaching this office.

Three converts were baptised in the Full Street Baths, Derby

(Nottingham conference), the evening of May 15th, Elder David J. Sutton officiating. Confirmations took place at the water's edge.

A baptismal service was held at the Swan Public Baths (Norwich conference), on Sunday, May 16th, when seven converts were admitted to the Church, Elders John A. Horton, R. D. Lowe, and Thomas Edgley administering the ordinance. Over fifty people were in attendance at the services, many of whom were not members of the Church.

Another baptismal service was held at "Deseret," South Tottenham (London conference), Sunday, May 16th, when four candidates for baptism received the ordinance at the hands of Elder William J. Willes. Confirmations took place immediately.

A baptismal service was held at the home of Brother Alfred Lock, Crowborough, Sussex (London conference), May 16th, when one more convert was initiated into the true fold. The ordinance was performed in an open stream by Elder L. O. Clark.

On Sunday, May 16th, a baptismal service was held at Barnsley (Sheffield conference). About one hundred saints and friends were present. Appropriate addresses were made by Elder Thomas W. Duce and President Josiah H. Eardley, after which eight new members were added to the Church, Elders Mark H. Sutton and Alvin Robinson officiating.

On May 15th, 1909, a very impressive baptismal service was held at the Feversham Street School Baths (Leeds conference), at which thirteen candidates received the ordinance of water baptism at the hands of Elder Morris R. Parry and James D. Allen. About one hundred and seventy-five people were in attendance and gave marked attention and interest while Elder John F. Cutler explained in a very able manner the object, mode and necessity of the ordinance to be performed. After the services the people assembled at the Westgate New Hall, where the ordinance of confirmation was attended to and many strong testimonies were borne. President Penrose also addressed the assembly.

A baptismal service was held at "Deseret" South Tottenham (London conference), May 14th, 1909, and one new member admitted at the hands of Elder Albert B. Needham.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XII.—Some Important Events at Kirtland.

Textbook: One Hundred Years of Mormonism (Evans), pp. 195-210.

References: History of the Church, Vol. II, pp. 28-34, 18-220, and 410-56.

I. Some Further Organizations.

1. Organization of the First High Council of the Church.

2. Quorum of the Twelve Apostles Organized—names of the First Twelve.
3. Oliver Cowdery's charge to the Quorum.
4. Organization of the First Quorum of Seventy—names of members.

II. The House of the Lord.

1. Saints commanded to build a Temple. (Doctrine and Covenants, Sec. 95.)
2. Temple erected at Kirtland—description of the building.
3. The Temple dedicated. Remarkable Spiritual manifestations.

III. Discovery of the Book of Abraham.

1. Translation of the papyrus.
2. Mr. Chandler's certificate.

DIED.

Salcombe.—At Gloucester (Bristol conference), April 14th, 1909, Addie Salcombe, the beloved wife of Robert Salcombe, aged 73 years. She lived and died a faithful Latter-day Saint.

Drake.—On the 29th ult., George Drake of the Ashford branch (London conference), aged 61 years. Deceased was born February 26th, 1838. He was baptized into the Church of Jesus Christ of Latter-day Saints July 7th, 1863, by Elder Culmer. He was true to the faith and died in the hope of a glorious resurrection.

Groves.—At Keighley, April 10th 1909, Miriam Wood Groves, born at Denholme, Yorkshire, England, December 13th, 1883. The deceased was both baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints on February 12th, 1898, by Elder J. G. Schofield, and was a faithful, energetic worker in the Keighley branch.

Pickles.—April 4th, 1909, at Keighley (Leeds conference), Ann Green Pickles. Deceased was born at Rathwill, Yorkshire, England, April 17th, 1850, and was baptized on June 8th, 1907, by Elder Thomas Sumner. She was a faithful Latter-day Saint and leaves many relatives and friends to mourn her loss.

McManus.—At Winnipeg, Canada, March 16th, 1909, Dinah McManus. Sister NcManus was born at Blackburn, Lancaster, April 26th, 1861. She was baptized on November 5th, 1905, by Elder John W. Wing, Jr. She lived and died a faithful Latter-day Saint.

CONTENTS:

The Weak Made Mighty 305
How I Found the True Gospel ... 307
Minutes of the Leeds Conference ... 308
Editorials: A Striking Contrast ... 312
Release and Appointment ... 315
From the Mission Field 316
Sunday School Lesson for Theological Department 319

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN